



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tune. None can forget who ever knew his tall and erect figure and his clear penetrating eye, his affable, gentlemanly manners and his kindly heart, He was a religious man; his faith was sunshiny, and his life to the end exemplified the cheerful Christian principles which guided him through a long career and proved his solace in a serene old age.

J.

HISTORY OF MEDICINE.*

HE who descends the stream of time with the barcarole of pleasure on his lips must have health as his oarsman. Without it youth is not beautiful, old age agreeable, nor do the duties of our callings meet with a faithful discharge. If to the invalid life is a tragedy, to the man of health it is either a comedy or a paradise. The landscape of his future may be overcast but he quickly sees gleams of light stealing through the interstices of the clouds. Adverse changes, trying occurrences, doleful afflictions are soon drowned in the sea of enjoyment which rises from the depths of a well formed and healthful constitution. The smile that ripples on his lips soon bodies forth into laughter, the eye that opens in calmness soon sparkles into delight, and the heart that sinks into despair soon rises more elated than ever with hope. It is health that converts the cottage into a palace, poverty even into riches, and the sorrowing present into a happy future. Without it home itself is a dark, cold prison, wife and children aggravations of our misery, and the most costly furniture but preludes to the churchyard. Wonder not therefore, reader, if the ancients looked upon health as having a divinity for its source, that to this divinity they erected temples on the most romantic spots, by the flowing river or upon the wooded hills. Pleasant it would be for us to dwell on this aspect of our subject, but a graver duty awaits our critical pen.

A philosophical history of the sciences, written with the requisite ability, would be an inestimable contribution to the encyclopedia of our knowledge. Interesting it might not be to general readers, to the sovereign million; but to the serious student, bent upon self-advancement, nothing could exceed its value. All the branches of the scientific tree spring from the same trunk, are related to and dependent on each other. Their division into professional specialties of study promotes and fosters their analytical growth, and is a serviceable concession to the diversified aptitudes of the human mind; but a

great synthetical intellect is required to marshal them together, to organize them, and to show clearly to what great purpose they jointly contribute. In their cold and stubborn isolation they beget pride, selfishness and discord; each link is bright in its loneliness, but has no sympathetic connection with the great chain of elevated humanity. Their mechanical prosecution by men of talent serves material ends, meets urgent, present wants, and in its bearing on commercial enterprises, enriches many. To this no objection can be made, as it appears to be the necessary rudimentary condition of the evolution of something much higher and better.

A biography of scientific men, embracing an account of their discoveries and labors, is an important stepping-stone to a philosophical history of the sciences, is a part of a necessary whole—is what we have in abundance, but not what we want. To show the origin of science from the peculiar mental constitution of man, as it is affected by the outward world; to show how both, acting and reacting on each other, generate all scientific knowledge, evolve each scientific law, and how from the seminal dawning of this knowledge we have attained to our present advanced condition, is what we want, is what is necessary to complete our judgment as to past labors in this direction. The doctrinal history of science ought to show clearly its progressive march as it originates in one mind and projects itself into others, as it is transmitted from one generation to another, as it extends itself from within outwardly, and binds together in intelligible union, the subject and the object, spirit and matter. Though the thread of science would seem to be spun out of only a few great minds, living at wide periods apart, yet its formative nature is such as to indicate a slowly continuous movement, though not easily discoverable in its delicate points of connection. Much noisy, empty and rhetorical abuse has been showered down upon certain periods; but we believe unjustly, ungratefully and ignorantly, as without those periods of apparently absent light, we should not have had those coruscating periods in scientific history which command the notice and admiration of all, even though their praise shades unjustly less happy times.

The historical phases of every branch of science would seem to be the material, the intellectual, and the moral. The first originates in our grosser needs both real and artificial, and characterizes the first feeble attempts of the primitive mind to rule the cosmical elements, and to turn them mechanically to its advantage;

* History of Medicine, by Dr. Meryon. London, 1461.

the second, in highly organized mental powers of abstraction, having bold encyclopedic aims, and tending to the comprehension of all things, in seeking to discover the real laws underlying the phenomena of the universe; the third, in the elevated desire to adjust the discordant parts of society to each other, the conflicting relationship of one individual to another, according to the highest spiritual laws evolved from the most advanced stages of our religious culture and progression. If the first and second phases are calculated to inflate our pride, to give an undue importance to our ambition, the third is in a sufficiently crude condition to humiliate us, and to show that, immense as the sweep of our civilization has been, it is as nothing compared to what it must be, before our social edifice has attained to anything like perfection, however relative our notion of this state may be. Into the great and ever increasing reservoir of our knowledge has every generation poured its mite, and to every past generation, therefore, should we feel profoundly grateful.

The History of Medicine now before us by Dr. Meryon, may be called rather the *annals* than the history of medicine. While we accord it many merits, we cannot say it is either a work of literary art or one of any great philosophical or scientific elaboration. Faulty in conception, loose in statement, and unnecessarily prolix in detail, it is far from what is desirable in the way of a History of Medicine. To amass materials, to read extensively, are certainly necessary to every intellectual effort; but without the constructive faculty we can never write a permanently valuable history of any scientific subject. This faculty being beyond our acquisition, and being solely a pure gift of nature, its possession by any author is a sure mark of genius. Since we have had any record of human thought, but few have had it to any eminent degree, and these few have been the masters of the intellectual world.

Antiquity, the Middle Age, and Modern times are the three epochs into which the history of medicine is ordinarily divided. For literary convenience, and to serve the ends of chronological method, no objection can be made to this, but it must not be forgotten that the growth of science is an unbroken continuity, and submits in reality to no arbitrary divisions.

Medicine is coeval with man; that is, when he first suffered, he originated it. At first attributing his evils to gods, he sought remedies from gods; that is, he imagined his sufferings to proceed from supernatural agents of evil, and the

remedies thereto, from supernatural agents of good. Oscillating between these two powers, as he supposed, it was quite natural that man should call in the mediatorial power of priests. Hence the origin of all sacerdotal bodies. The early history of medicine shows this to be the case amongst the Egyptians, Hindoos, Israelites and Greeks. Many a century must have rolled away before the mind could descend to the perception of the real causes of maladies and their natural remedies. Rough hewn into an art at the beginning, Medicine drew from the mineral and vegetable world its remedial agents through chance or instinct. Continued applications of various medicaments to maladies and the studied observation of the result, soon led to the introduction of a more scientific treatment; in other words, art and science became conjoined in the removal of human suffering and the inorganic aided the organic. The study of the organization of bodies, whereof comparison is the intellectual instrument, soon gives rise to Anatomy. This views the organs in a state of repose with the aptitude to act. These organs being wrought into action, Physiology studies the laws of their movements and the links of connection between the organ and its act. The classification of beings according to their outward characters is called Biotaxy. This study is of great moment, and must have had the early attention of mankind. If to these we add that department of medicine—Hygiene—which treats of the preservation of health, we have the principal portals leading into the temple of medical science.

Dr. Haeser has divided his History of Medicine into four periods: the first, extending from the very beginnings of medicine to Hippocrates (400 B.C.), is called the theurgical-empirical epoch; the second, from Hippocrates to Galen (200 B.C.), the author terms the epoch of artificial treatment; the third embraces the time from Galen to the reformation of medicine in the sixteenth century (dialectic epoch); the fourth extends from the sixteenth century to our time. Dr. Haeser has, as his reviewer says, not only given a general view of the history of medicine, as a whole in each of these periods, but, by arranging his subject under appropriate heads, has been enabled to describe separately the development of medicine in individual nations; thus we are enabled to see at a glance the distinguishing features characterizing the medical literature of the Indians, Chinese, Egyptians, Jews, Greeks, Romans, Arabs, Italians, French, English, Germans, etc.

Had Dr. Meryon followed this division of his

subject, his treatment of it would have been more satisfactory and instructive; the reader could see more clearly the part played by each race and nation, those who pursued medicine as a science for its own sake, and those who followed it as an art for money-getting purposes; the difference between the natural remedies of Hippocrates and the divine power of the Egyptian Isis. Whatever medical inspiration the Greeks caught up from the Egyptians, they certainly created a medicine of their own, and one which received but very few valuable contributions until the commencement of the modern period. As a modern writer says:

"The profession and practice of medicine has no history anterior to the early Greek age. From the meagre details handed down by historians, it would appear that a perfect medical organization formed one of the elements of Egyptian society at the time Herodotus wrote; and medical art had its fixed rules, any innovation on which was penal. It would appear, too, that at a period long anterior to Herodotus, the laws of hygiene formed part of the moral or religious code of Egypt, and probably of the nations of India and Central Asia. What influence these ancient doctrines had upon Greek literature is uncertain, but it must have been considerable, for it cannot be doubted that there was an extensive interchange of thought between the Greek and Egyptian priesthood, and in later times, between the Greek and Asiatic philosophers."

Medicine, though doctrinally imbedded in mythology, yet the necessity for the alleviation of human suffering forced instinctively the priesthoods of Egypt and Greece into the adoption of natural remedies therefor, however carefully hid under supernatural symbols or hieroglyphical language. When Nosology or a systematic arrangement or classification of diseases had assumed anything like a rudimentary form, Therapeutics or that part of Medicine which relates to the treatment of diseases must have soon followed. Comfort is so dependent upon the healthy condition of our structures and functions that any morbid variation from it must have superinduced close personal observation or autopsy and an attempt to create Pathology, or that part of medicine which explains the nature, causes, and symptoms of disease. Much light is thrown upon the progress of medical science by an enlightened reference to the social condition of a people at each period, and to the philosophy most in vogue amongst them—the different threads of our knowledge being most closely united. We understand Hippocrates better by

reference to the Pythagoreans and to his contemporaries Plato and Aristotle, to the social fact that the prejudices of his age prevented the cultivation of anatomy, and confined him to clinical observation to advance the science of which he was such an early and distinguished ornament. Something may be known of the social condition of Rome, as well as her medical state, when we see a man like Galen branding its physicians with base jealousy and stupid ignorance, and declaring that having unmasked them he would leave a city where a man is esteemed only for the luxury and wealth he displays, and where unblushing charlatanism usurps the confidence of a stupid and frivolous public.

The foundation of the anatomical school in Alexandria had to be preceded by Pythagoras, Plato, Aristotle and Hippocrates, who gave rise to the erudite school in Greece. From this followed dissection, the study of natural history, and natural philosophy. Yet it was not until A.D. 1482 that the University of Tübingen obtained permission from Sixtus IV. to dissect the human body instead of the lower animals. The middle age, in cultivating alchemy, paved the way for chemistry, and prepared for Biology the most useful instruments. It also, in extending the knowledge of geography, made the most important additions to the *Materia Medica* and Therapeutics. Thus we see the torch of science uninterruptedly burning throughout all the great mutations and vicissitudes of society, and the perpetual flux and reflux of opinions, facts and theories.

Rhazes, an Arabian writer, a Persian by birth and one of the most distinguished professors at the University of Bagdad at the close of the ninth and the commencement of the tenth century, has given such excellent advice as to the choice of a medical attendant, that we give it for the benefit of our male and female readers.

"Ascertain with care the antecedents of the individual to whom you propose to intrust that which is dearest to you, namely your health, your life, and the health and life of your wife and your children. If that individual wastes his time in frivolous pursuits or in parties of pleasure, or if he cultivates too curiously arts foreign to his profession, as music, or poetry; or if, especially, he be addicted to wine, beware how you intrust to such hands so precious a deposit. He only merits your confidence who has applied himself at an early age to the study of medicine, attended upon able masters, seen many sick, and joins personal observation to a diligent perusal of the best writers; for it is impossible to wit-

ness everything, or investigate everything for yourself. The knowledge and experience of a single individual, compared with the knowledge and experience of all men and of all ages, is like a small thread of water by the side of a mighty river."

DOÑA AGNES.

A ROMANCE WITHOUT FICTION.

BY MRS. E. VALE SMITH.

CHAPTER VI.

ST. RITA DE CASCIA.

"I believe
In no one's honor which another keeps;
Nor man's nor woman's."

E. B. BROWNING.

THOUGH Francisco had really parted "there and forever" with Don Fuas, he had no intention of parting then or at any time with Doña Agnes; yet how to proceed, even to convey to her his courageous determination was not so clear. He knew that his lady would now be most jealously watched, and his first object was to obtain an interview with her, that they might consult over some definite arrangement for the future. The interruption of their intercourse had been so sudden and unexpected that he had no ready prepared plan for the emergency. The *fidalgo* had bidden him consider his marriage with a *De Lima* "impossible," but that being a word universally ignored by lovers, in all parts of the world, and through all time, it created, as may be imagined, but a temporary feeling of despondency in the brave and faithful heart of Francisco Vieira. Moreover, whatever the Lusitanian soil is deficient in, it is assuredly most prolific in saints, some of whom stand ready to patronize every event in life, every enterprise of war or love, even every desire of the heart. But lest this should not cover ground enough, there is one more potent, it would seem, than all others combined, whom Francisco was fain to invoke for the frustration of Don Fuas. St. Rita de Cascia is the especial patron of "impossibilities," and ever ready to assist his votaries in overcoming hostile combinations of circumstances—furnishing the wit to escape from any imbroglio—to annul the effects of any imprudence, to surmount any difficulty; and has ever been known as some of the more devoted affirm, to have turned back the sun upon the dial, when a faithful lover could not otherwise keep an appointment. Commending himself then to the favor and good offices of St. Rita, Francisco set himself to the more promising task, of removing by his own

efforts, as speedily as might be, the threatened "impossibilities" of the future.

Proceeding at once to the office of O Juiz dos Casamentos or Judge of Marriages, he ascertained from that functionary that it was absolutely necessary to obtain the approval of the Patriarch to a marriage license; that this was seldom given without great scrutiny and delay, unless demanded by the parents of the bride, who usually presented the certificate of betrothal, which it was his own duty to record and witness—but intimated, that if Francisco could obtain a formal written declaration by the lady of her engagement, that he had little doubt but he could procure the Patriarch's signature to the license. Slipping a generous fee into the hand of the official, Francisco left the office in better spirits than he had entered it, hoping through the process indicated soon to procure possession of his bride. But he must first devise how to communicate to her this information and arrange for her coöperation. He was not long in deciding on his course. A high festival of the church was approaching—the annual feast of St. Antonio, whom the reader of general history will remember, was during the struggle against the usurpation of Philip II. of Spain elected generalissimo of the Portuguese army, with a veritable commission made out for his saintship, and an annual salary of 300,000 reals. On the eve of his anniversary, in accordance with established custom, the king himself would proceed to the church dedicated to this saint of novel offices, carrying the salary in good broad gold pieces with him, which the officiating priests were wont most graciously to receive, and we presume in part applied to the maintenance of St. Antonio's shrine, in a splendor befitting the general-in-chief of the royal army. Amid the crowd consequent upon such an occasion, Francisco calculated, that, were Doña Agnes present, even though surrounded by duennas, he could find an opportunity of conveying to her a note explanatory of his projects, and assuring her of his unabated devotion.

How many and striking are the proofs, that every wrong or blunder committed in church, state or social polity, naturally and inevitably involves its counterpart of evil, in the abnormal exhibition of human nature, in its various phases of civil, moral and religious life. The system which prevailed in Southern Europe of keeping the female portion of the population under perpetual watch and guard, and which was in full vigor in Portugal at this period, led to the still common practice in those countries, of using the